

The Spirit of Missions

1939

OCTOBER





Shrine of the Episcopal Church in the United States is historic Christ church, Philadelphia, where the First General Convention was held in 1785 and also the Third Convention in 1789 when the Prayer Book was adopted. Below right is shown part of the cover of the Master Book of 1892, printed by the late J. Pierpont Morgan.

OCTOBER, 1939

The 150th Anniversary of the Adoption of the American Book of Common Prayer

"One hundred and fifty years ago next October, the American Church adopted the first edition of its Book of Common Prayer. Thus she attained one of the greatest treasures in her history, and it is fitting that the Church of today take proper note of the occasion.

"The House of Bishops at its meeting in Memphis, November, 1938, resolved that

steps be taken for the celebration of the 150th anniversary of the Prayer Book and provided for an anniversary committee. As the date of the anniversary is October 16th, I am fixing on Sunday, October 15th, as the day for special celebration and recommend that all parishes observe it."

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The Spirit of Missions

Volume CIV

OCTOBER, 1939

No. 10

(Right) Autumn in a country road, its beauty enhanced by a riot of autumnal colors and a quiet peacefulness.

Photo by Wesley Bowman Studios, Chicago

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THE COVER: William White has been called the "Father of the American Book of Common Prayer." Whether or not that title is correct, it is true that he had much to do with the fashioning of the Book of Worship adopted in 1789 which was to serve the Episcopal Church in the United States for a century. Bishop White is shown at the top of the cover, the photo being one of the Gilbert Stuart portrait made in 1796. "The Organization of the American Church" is depicted at the bottom. This conception is contained in a stained glass window in Christ Church, Philadelphia, where the first General Convention met in 1795. In Christ Church the American Prayer Book was adopted in 1789.

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JOSEPH E. BOYLE, Editor

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Ewing Galloway Photo

Women and Children First!

WOMEN and children are paying the greatest penalty in this war." Thus wrote a newspaper correspondent from Europe a few days ago after witnessing the ravages of battle there. The same may be said of the war in China—war anywhere. In the Far East, the Church is bravely struggling to relieve suffering and want of thousands like the above mother and child. The Church's missionaries are at work day and night, working against seemingly insurmountable difficulties. They are carrying on in your name.

The Voice of the Church

by
THE PRESIDING BISHOP

WE are celebrating this month the one-hundred and fiftieth anniversary of the American Book of Common Prayer. This does not of course mean that a century and a half ago our Prayer Book was composed and used for the first time on the American continent. From the establishment of the first permanent colony of English people at Jamestown in 1607, the Book of Common Prayer has been in continuous use.

It is well perhaps that we should remind ourselves that while certain alterations were made in the Prayer Book, yet there is a real continuity between the Book which we now use and that English Book of Common Prayer which was brought over by the first colonists.

As the Preface to our Prayer Book quaintly expresses it, the aim of those who were responsible for the composition of the American Prayer Book was "to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established."

The Preface further declares that a comparison of our Prayer Book with that of the Church of England will show that the founders of the American Church were far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship—further than local circumstances required.

During the recent visit of the King and Queen of England to this country, the King was said to have been agreeably surprised at finding that our service resembled so

closely that of the Church of England. At a time when there is so much conflict and misunderstanding among the various peoples of the world, it is helpful to remind ourselves of the unifying influence that is exerted by the reading of a common Bible and by the use of common forms of worship. The Bible is translated into many hundreds of different languages. The Prayer Book, which was bequeathed to us by the Mother Church of England, is now used on every continent and in most of the islands of the sea.

If the Bible and the Prayer Book furnish this unifying influence, should we not strive to know them better and to let our lives be more truly moulded by their teaching? At such a time as this we might well use daily the beautiful prayer for "The Unity of God's People" (page 37 of the Prayer Book):

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord."

— HENRY ST. GEORGE TUCKER.



Prayer Book is the

150th ANNIVERSARY OF AMERICAN CHRISTIAN HISTORY • ADOPTED

By GLADYS W. BARNES

Samuel Seabury (left) with William White made up the House of Bishops which met in Philadelphia in 1789 and adopted the American Prayer Book. Bishop Seabury presided at the session. Below may be seen the actual revisions made in the "Prayer for the King's Majesty" in the English Book

A STRANGER who knew nothing of the Book of Common Prayer and little of Church history could read the calm notice of ratification on page iv of the Prayer Book without the slightest idea that it grew out of two or three centuries of turbulent Church history. Of course it grew out of the whole previous history of the Church; there is no dividing line where any one event begins; but the three centuries after 1500 were decisive in the life of the American Prayer Book.

While the stormy work of Church reformation was proceeding on the continent, and in England the English Church was increasingly restless under papal oppression, certain English scholars were quietly at work reforming the Church service books. They needed to be simplified in their over-intricate services, purified as to statement of doctrine, and translated from Latin into English. Preliminary work went on until, in the reign of young Edward VI, in 1549, the first English Book of Common Prayer appeared, the result of long and careful preparation.

This first Prayer Book of Edward VI was in agreement with all that is best in the most ancient Liturgies of the Church and is now acclaimed the

finest of Prayer Books, a clear light shining over scenes of turmoil and controversy. But this Book was not to continue in use. Fanatics and objectors, irreconcilable for various reasons, succeeded in having it set aside. Other and inferior Books appeared but more than a hundred years went by before both Church and State authorized another Book, in 1662, far inferior, authorities say, to the fine Book of 1549.

Another century passed and the year 1785 found the Church of England in the American colonies being transformed into a national American Church. The Prayer Book needed some revising to fit the new conditions.

Every good Churchman should give thanks for the averting of a disaster at this point, 1785. Apparently with undue haste or with more zeal than judgment, an attempt was made to put out an American Prayer Book which was faulty to a degree. It was duly rejected.

NOW see how neatly things can happen in history though they seem so discouraging at the time. When the Rev. Samuel Seabury was sent from Connecticut to England to be made a bishop, the English bishops would not consecrate him because he, as a good American, could not take the oath of allegiance to the English King, which was part of the consecration service. He turned to the bishops in Scotland who did not require the oath and there he was conse-

crated, Nov. 14, 1784. The Scottish bishops in 1637 had issued a Prayer Book closely resembling the Book of 1549, especially in its Office of the Holy Communion, which was the finest part of that first English Book. When they consecrated Bishop Seabury it was with an understanding that he would try to have the Scottish Office adopted in the American Church, and so he did.

The third General Convention met in Philadelphia in two sessions in 1789, the first from July 28 to August 8, the second from September 29 to October 16. No one was pres-

all the Authority, Consolation, comfort, and spiritual in that blessed word
~~O~~ Lord our heavenly Father, ^{the} high and mighty ^{Ruler of the Universe} King of kings, Lord of lords, ~~the only Ruler of princes,~~ who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold our most gracious Sovereign Lord King George; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long life; strengthen him that he may vanquish and overcome his enemies; and finally after this life, he may attain everlasting

Work of Centuries

BOOK RECALLS STORMY DAYS IN CONVENTION IN PHILADELPHIA

The title page of the master Prayer Book of 1892 is shown at the right. A Standard Book is issued after each revision and all publishers must have their editions certified as conforming to it. Dr. John W. Suter, Boston, is Custodian of the Standard Book. J. Pierpont Morgan (below) had the Standard Book printed for the Church after the 1892 Revision and his son, the present J. P. Morgan, did the same for the Revision of 1928.

These Standard editions are considered examples of the finest printing

ent from New England at the first session and the chief reason the Convention adjourned was in order to invite Bishop Seabury and his Connecticut clergy to meet with them in the autumn. Bishop Seabury had wanted to come but had refrained because of reports that his consecration in Scotland had not been acceptable. Church unity was a vital subject for action in those days but what they meant by Church unity was the union of the Church in Pennsylvania and the South with the Church in far far-away New England. This unity was achieved and Bishop Sea-

bury was assured of a welcome.

On Oct. 3, 1789, he and Bishop White of Pennsylvania, consecrated in 1787, proceeded to hold the first meeting of a House of Bishops, separate from the House of Deputies. Bishop Provost of New York was counted a member but he was ill and absent. Bishop White persuaded Bishop Seabury that the senior in order of consecration should be the Presiding Bishop and that rule prevailed for the time.

ANYONE who thinks of General Convention in terms of the more than 700 laymen, clergy, and bishops who will gather in 1940 would have to look twice to see the General Convention of 1789 for it consisted of 2 bishops, 20 clergy, and 17 laymen. Even these were not all together at once for some who attended one session were not present at the other. In the Convention of 1937, Massachusetts and New Hampshire were represented by 25 men; in 1789, by one, the Rev. Samuel Parker, D.D., rector of Trinity Church, Boston. The other states represented were Pennsylvania, Delaware, Maryland, Virginia, South Carolina, Connecticut, and the still hyphenated New-York and New-Jersey.

It was a young group, comparatively. Dr. Parker was 45; Dr. Benjamin Moore, assistant minister from Trinity Church, New York, was 41; the Rt. Rev. William White, presiding over the first session, was 41.

Besides all the newness and uncer-

tainty in the life of the young country just emerging from its first revolution, this must have been an anxious time for the young Churchmen. Of the three bishops two were absent from the first session. The Rev. David Griffith of Virginia who was to have been consecrated the fourth American bishop became ill in Philadelphia and died there while the Convention was meeting.

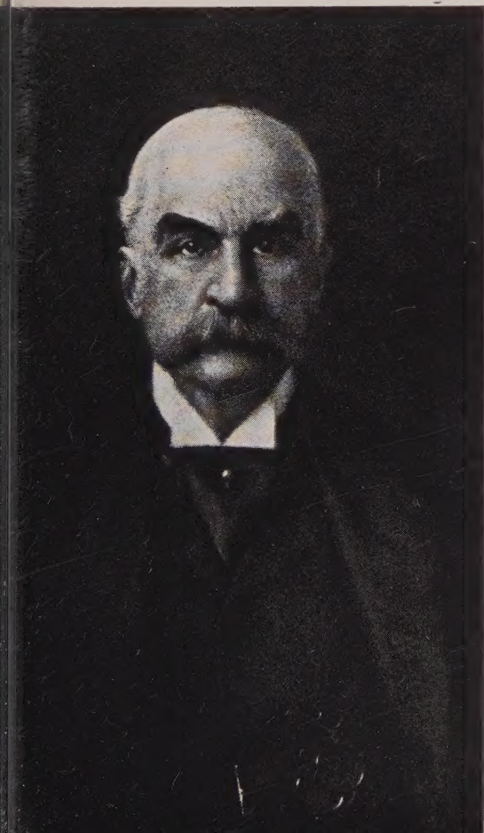
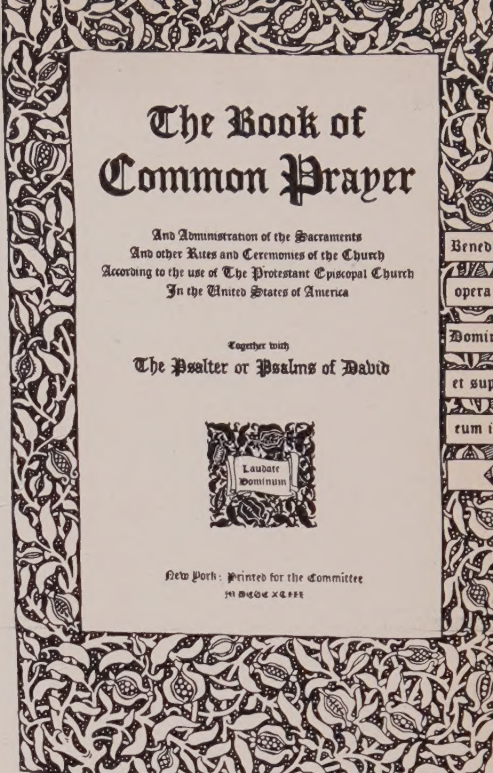
The Prayer Book proposed by the previous Convention had been a failure. Bishop White could not foresee the long life of the Book he shepherded through the deliberations of 1789, nor that he himself would preside over the House of Bishops in fifteen more Conventions and act as a consecrator for 27 bishops.

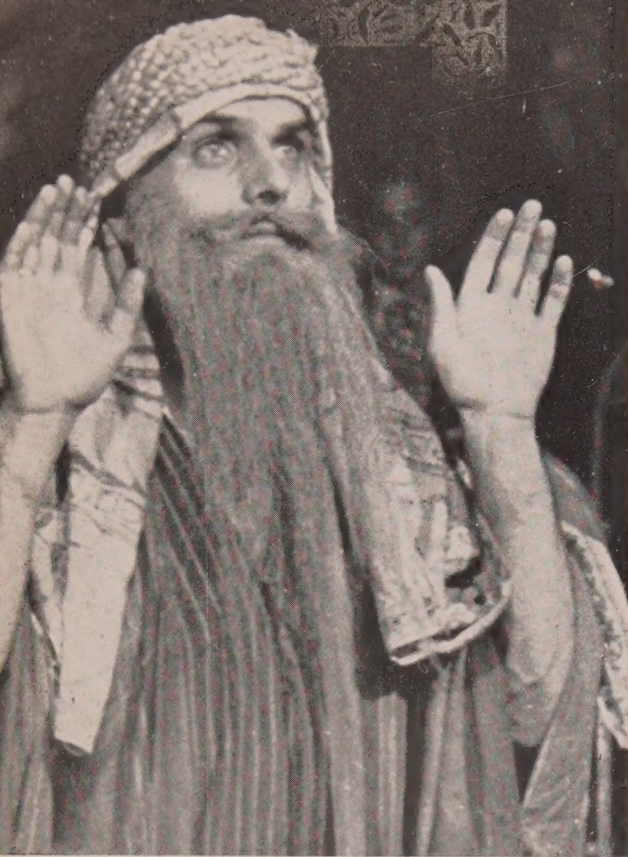
Bishop White is also the chief reporter of this time, aside from the brief and neutral record of the Convention Journal. Thirty years later he wrote his *Memoirs of the Church*. In his first account he disposed of the Prayer Book of 1789 in exactly 44 words but later he enlarged his story.

The Houses were not afraid of work; they met from 9 to 2 and reassembled at 4. Their sessions were devoted almost wholly to the Prayer Book. Recently, when this matter happened to be mentioned, a newspaper man at once asked hopefully, "Was there a fight?"

No, it can hardly be said there was

(Continued on page 11)





THROUGHOUT the world this month the 150th Anniversary of the adoption of the American Book of Common Prayer is being celebrated. For use in commemorating the occasion, Dr. Phillips E. Osgood of Boston, wrote "The Great Book," a symbolical office published in the September issue of THE SPIRIT OF MISSIONS. This drama was staged for the first time at Evergreen (Colo.) Conference under direction of the Rev. Canon Winfred Douglas. On this page are characters from the drama. At the left, is the Hebrew Elder, portrayed by the Rev. William Read, Chicago. At bottom left, is the American Patriot, portrayed by Samuel Summons of Evergreen. Below center, is the Greek "Apostle," taken by Robert Fowkes, Chicago. Below right, is the Latin Friar in the person of Placido Abaya of Denver, and directly below is the Anglican Bishop in academic gown, taken by John Ward of Faribault, Minn. Copies of "The Great Book" may be had without charge by writing this magazine. Photos by Whitney, Morse, and Scheidt.





(Above) A scene from "The Great Book," symbolical office commemorating the 150th Anniversary of the adoption of the Prayer Book. At the extreme left is Canon Douglas who directed the staging of the drama at the Evergreen Conference. Reading left to right in the central group are: the Latin Friar, the Hebrew Elder, the American Patriot (center), the Greek "Apostle," and the Anglican Bishop. The parts are taken by: Placido Abaya, William Read, Samuel Summons, Robert Fowkes and John Ward

a fight, but things were taken seriously and differences of opinion were met with becoming dignity. At the beginning, "an incident happened," Bishop White says, "which had an unpropitious influence" on what followed. Dr. Parker, it seems, expected that the English Prayer Book would be the ground on which the new American Book should be based; others, unnamed, felt that the new Book should be formed without reference to any Book already existing, starting from scratch as it were, to prepare a whole new Prayer Book.

Bishop White thought the latter idea "very unreasonable"; it assumed that the clergy were bound by no Book at all until General Convention created one. Suppose, he said, that when the prayers for the English royal family became inappropriate after the country became independent, the clergy had argued that therefore the whole Prayer Book had been invalidated. Such an idea "would have torn the Church to pieces."

Bishop White does not detail the arguments by which the question was settled. In the House of Bishops, he says, "owing to the smallness of the number and a disposition in both of them to accommodate, business was despatched with great celerity." "To this day," he wrote, 30 years later, "there are recollected with satisfaction, the hours which were spent with Bishop Seabury . . . especially the Christian temper he manifested all along."

TO follow through one subject only: Bishop Seabury and New England generally wanted the Athanasian Creed included and believed that its omission would hazard the reception of the Book. Bishop White intended never to use the Athanasian statement himself but thought it should be inserted with a rubric permitting its use. The House of Deputies, however, "would not allow of the [Athanasian] creed in any shape; which was thought intolerant by the gentlemen from New England, who, with Bishop Seabury, gave it up with great reluctance."

The only other subject in Morning and Evening Prayer which occasioned much discussion was the clause in the Apostles' Creed, "He descended into hell," discussion still reflected in the rubric on pages 15 and 29 of today's Prayer Book.

In the service for the Holy Communion Bishop White expected opposition to the changes desired but "no such thing happened to any considerable extent." In the other services, "there was so little difference of opinion, that nothing interesting is recollected."

What is most notable in reading Bishop White's record is the great care and thoughtfulness with which the subjects were treated. They were dear to the hearts of the men handling them, close to their deepest convictions. Their days were barely removed from active warfare and bloodshed, and also vivid in their minds

were the passions and controversies of the two preceding centuries. Nevertheless, out of the Convention of 1789 came the Prayer Book that was to serve for a hundred years and which with no great changes is in use today. On the closing day of the Convention, October 16, the Prayer Book was ratified and authorized for use after October 1, 1790, as the statement on page iv indicates.

Anniversary Prayer

(Prepared by a Committee of the House of Bishops and authorized by The Presiding Bishop.)

O GOD, by whose spirit the whole body of the Church is governed and sanctified, we give Thee hearty thanks that by Thy holy inspiration Thy Church hath from its foundation ordained rites and ceremonies, prayers and praises, for the glory of Thy name and the edification of Thy people.

More especially do we thank Thee that when, in the course of Divine Providence, these American States became independent, this Church was moved to set forth the Book of Common Prayer in a form consistent with the Constitution and laws of our country, yet in agreement with ancient usages, and adapted to the spiritual needs of new times and occasions.

We beseech Thee to help us so to read, mark, learn, and inwardly digest Thy teaching as set forth in this Book, that Thy name may be glorified, Thy Kingdom hastened, Thy Church increased, and Thy people strengthened in faith, courage and devotion to Thee. All this we ask through Jesus Christ our Lord, to whom with Thee and the Holy Spirit be all honor and glory, world without end. Amen.



Historic
Glebe House,
Woodbury,
Connecticut

Glebe House is Historic Church Shrine

FIRST AMERICAN BISHOP ELECTED THERE IN 1783

DAYS when the Church underwent severe persecution and when at least one of her clergy was dragged from his pulpit and roundly beaten because of his determination to carry on in the face of strong opposition are recalled in connection with the 150th anniversary of the adoption of the Book of Common Prayer.

A figure which will always remain prominent in the records of the early days of the Episcopal Church in the United States is that of Samuel Seabury. He was one of the two bishops who formed the first House of Bishops which met in Philadelphia and adopted the Prayer Book. He played a prominent part in the fashioning of the Book.

Back of his consecration in Scotland as the first Bishop of the Church in America is a fascinating story. It centers in Glebe House, at Woodbury, Connecticut, which is one of the most precious shrines of the Episcopal Church. For here, on March 25, 1783—six years before the Prayer Book was adopted—ten clergy of the Church in Connecticut met and elected Samuel Seabury as the first American bishop.

Exciting and troublesome days those were for anyone who adhered to the Church of England, especially anyone living in Connecticut. The

Congregational Church was "established" there. All residents had to pay taxes for its support. All must conform to it, willy nilly. The very people who had fled from England to worship God in their own way steadily, ungraciously refused to grant the same right to others. And they especially disliked the Church of England with its formalities, its white surplices, its lordly bishops, and all the rest.

Then certain things happened. One was the amazing conversion to "Episcopacy" of seven Congregational ministers. Among them was Timothy Cutler, rector (he would now be called president) of Yale College. That was in 1722. Thereafter Cutler was "excused" from further services as head of the young educational institution. This relatively large defection was a severe blow to Congregationalism. By the same token and ironically, it lifted the Church of England into higher favor.

Another significant occurrence was the "Great Awakening" of 1740-42. This was an emotionally religious revival that rocked Congregationalism to its foundations. It arrayed parties in the Congregational Church against each other and attracted hopeful attention to the less distraught Episcopal Church. To avoid the fanatical extremes that marked the awak-

ening, many took refuge there.

It was during these troubled days that a number of Connecticut Episcopal parishes were formed. Woodbury was one. To it came in 1771 as the first resident rector the Rev. John Rutgers Marshall. The Revolution was brewing. Feeling ran high. When war actually broke, it knew no bounds. More than once Mr. Marshall was dragged from his pulpit and twice was roundly beaten and left in the road to care for his battered self.

Many, within and without the Church, believed it as good as dead in those days. But the clergy of Connecticut did not believe so. Despite indifference abroad and clearly defined objections at home, Marshall boldly held a meeting of the Connecticut clergy at his rectory, Glebe House in Woodbury. That was on March 25, 1783. Mystery surrounds the gathering. But there was no mystery about the result—the election of the primary American bishop. Jeremiah Leaming was first choice. Age and infirmity prevented his crossing the ocean for consecration. Samuel Seabury was next and he accepted the honor. Seabury was Connecticut born; his father had turned from Congregationalism and

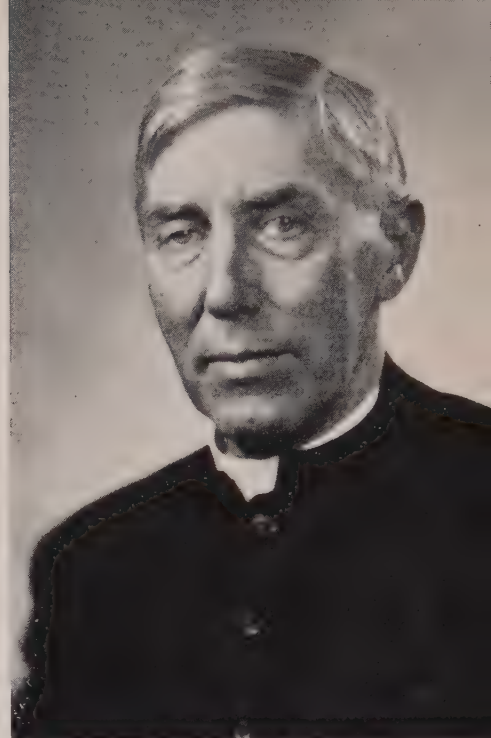
(Continued on page 31)

THE SPIRIT OF MISSIONS

Nationwide Broadcast by Presiding Bishop, Nov. 5

IMPORTANT DECLARATION IS EXPECTED FROM CHURCH HEAD

Bishop Tucker,
The Presiding Bishop



PROBABLY the most important declaration from the Presiding Bishop during the current year will be made to the whole Church on a nationwide radio broadcast of the Columbia network on Sunday, Nov. 5. The broadcast will originate from Station KMOX in St. Louis and will be from 10 to 10:30 A.M., Eastern Standard Time (9 to 9:30 Central Standard Time). It will be one of the Church of the Air series, arranged especially at this time to give the Presiding Bishop an opportunity to talk to the entire constituency of the Episcopal Church.

The Presiding Bishop has desig-

nated Nov. 5th as a "Day of Dedication" to the task which confronts the Church at the present time. The day marks the opening of the Every Member Canvass for most parishes of the Church so that Bishop Tucker's address will be listened to by thousands of laymen and women who will serve as canvassers and commissioners during the campaign which involves more than thirty million dollars in budgets.

The Presiding Bishop has suggested that wherever possible the parish canvassers meet as a group for early service on Nov. 5th, discuss final plans for the campaign, hear the

broadcast, and then go out to do the job at hand. In many parishes, the canvassers will be "commissioned" at the 11 o'clock service that morning and then start out. Amplifying systems will be installed in numbers of Church schools so that children may hear the address, and many other parish groups will be listening in.

Every Episcopalian in the country is urged to listen in on this program and to send the Presiding Bishop a postcard telling of hearing his address. Such cards should be addressed to the Presiding Bishop at 281 Fourth Avenue, New York, or to the station over which the address was heard.

House of Bishops Meets Nov. 8 and 9

FUTURE PROGRAM TO BE DISCUSSED AT ST. LOUIS

THE future program of the Church nationally will be considered when more than 100 bishops from all parts of the country and foreign missionary fields gather in St. Louis, Nov. 8 and 9. The occasion will be the annual meeting of the House of Bishops.

The Rt. Rev. Henry St. George Tucker, D.D., Presiding Bishop and chairman of the House of Bishops, will preside at the sessions. The Rt. Rev. William Scarlett, D.D., Bishop of Missouri, will be host to the meeting while the Very Rev. S. E. Sweet is dean of Christ Church Cathedral where sessions will be held.

October, 1939

The supreme legislative body of the Episcopal Church is General Convention which meets triennially. The next meeting will be in Kansas City in October, 1940. The Convention sits as two houses, the House of Bishops and the House of Clerical and Lay Deputies. The House of Bishops has in recent years met annually. It is not a legislative body but has certain defined powers under the Canons of the Church. The meeting provides opportunity for counsel, planning and consideration of many varied problems.

Activities connected with the St. Louis meeting begin Sunday, Novem-

ber 5. The Presiding Bishop will speak to the whole Church in a nationwide radio broadcast over the Columbia Network, starting at 10 A.M., Eastern Standard Time (9 A.M. St. Louis Time). At 11 A.M. (St. Louis Time) Bishop Tucker will preach in Christ Church Cathedral but his sermon will not be broadcast.

Monday and Tuesday, Nov. 6 and 7, newer members of the House of Bishops will meet to discuss such problems as clergy placement, selection and training of lay leaders, divorce, current trends in diocesan organization, and the missionary pro-

(Continued on page 30)



F.P.G. Photo

What of the Future?

by

CHARLES W. MILLERIN

A MESSAGE OF HOPE IN A TIME OF WAR
RAGES AND THE SKY IS BLACK

A FRIEND of mine said to me the other day: "Why have I worked to provide for my family? The world has gone to pieces and I see nothing for my children or my children's children." Such gloom is universal. But at least some of us believe the future is more than hopeful.

We see a world where the old words "security" and "peace" and "happiness" and "love" take on their old glamour. A world where life has meaning and work has a purpose. We see in man's present extremity the recall of man to his natural loyalty, a loyalty to God. It is this new world of hope that the Church proclaims.

What does the Church promise? That you and your children and your children's children will be considered sacred. Russian and German philosophies of the present day only promise a sacred state. The Church promises a sacred life.

Twenty years ago after the last war, there were many in the world dreaming that war was over for all time. But the intellectual, the businessman and the youth refused the spiritual inheritance of mankind. They bickered over little miracles. They thought the Church stuffy and old fashioned and refused to become a part of it. When the leadership of hell broke loose there were brave souls who proclaimed Christ as the King. But too many of us had deserted and the brave souls were thrown into concentration camps.

The Russian Revolution may have had fine humanitarian ideas but it was built upon the old cynical world of hate, murder and brute force. The Germany that has rocked the world today lost its spiritual leaders, for those who might have been in the Church and saved humanity sat by the fire of indifference warming themselves.

The Church still cries the call of her Founder: "Come Unto Me!"

THE SPIRIT OF MISSIONS

Death from the Air

Ed. Note: The following first-hand story of air raids in China was written by one of the Church's missionaries. For obvious reasons, his name is withheld. The story indicates clearly what missionaries are going through at the present time in China

ABOUT eleven in the morning, sirens sounded and we hastily put things into suitcases, filled the bathtubs and all other available utensils with water, opened all the windows to minimize concussion breakage, and carried important things downstairs. Then we rushed for the dugout. Most of the neighbors seemed to have done the same thing and it was almost impossible to get into it.

We soon heard the planes coming but from the sound judged there were only a few. Later we discovered they were new Italian planes. They were both silent, comparatively, and fast, so fast that the Chinese pursuit planes have only about a ten-mile margin on them and are of little use. We had hardly heard them when the air was torn with the screech of falling bombs and then the earth shook with violent explosions. I had only been able to get just inside the entrance and the concussion frightened or blew those above me down on me. I went into the mud at the bottom of a pile of frightened coolies but otherwise was uninjured.

Fortunately I was near the entrance and able to get out. Outside I discovered the bombs had missed the house where I was staying by barely twenty feet. The house stands just fifteen feet inside the city wall which at this point is on the edge of a sheer cliff a couple of hundred feet over the Yangtse River. At the foot of the cliff, flimsily built wooden houses are crowded and into one the incendiary bomb that just missed us had fallen. Almost instantly a shower of sparks roared into the sky, a slight concavity of the cliff just in front of our house forming a sort of chimney which directed the fire right at us. I found the veranda covered with burning embers and began carrying water from the bathtubs, and wetting down woodwork, closing windows and

cutting away trees that began to burn. I don't think I have ever been so thirsty as I was after this. A fire engine arrived and then we felt secure, but the fire engine sounded so much like the planes that when they came back about an hour later to give us our second dose I did not hear them until they were almost on us.

I rushed back to the dugout to find that so many had come out for air that there was a bad jamb at the entrance and before all could get in the bombs began to fall. I jumped into a corner and when glass began to crash overhead I knew that I was safe. If I'd been in danger I could not have heard the glass. This time a big fire started just the other side of us and out of this fire came fifteen or twenty bodies. They were still digging them out three days later. Meanwhile in the dugout, built to hold about 500 comfortably (?), at least 700 must have crowded. Soon the lamps began going out and when people tried to relight them even the matches wouldn't burn. Many collapsed into the dugout drain. All in all I felt that I had been very lucky to be out with the bombs.

The next night the raids were repeated. This time the dugout was not so crowded and we had discovered that people outside had blocked the lower entrance with matting so they could hide in it. Pathetic things they think will protect them. They are terrified if anyone talks, that it draws fire from planes. Some terrible stories are told. One of a boat on a boat of refugees, that cried. The passengers threw it into the river when planes passed over. The other children began to cry and they were thrown over. The family had been hidden in the back of the boat and so father and mother were killed after the children. I did not see this happen, but I have felt mortal fury

(Continued on page 34)

A Prayer

for use during the war

ALMIGHTY GOD, who art the Father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war and lead all the nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples and dwell evermore in the fellowship of that Prince of Peace, who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever. Amen.

The Presiding Bishop suggests as appropriate for use at this time the above prayer taken (with slight changes) from the collection of prayers published by the Forward Movement Commission. He also suggests use of the Collect for Peace on page 31 of the Prayer Book, and the Collect for the Family of Nations on page 44.

(Below) Somewhere in the trenches. F.P.G. Photo





Pearlene Studio

Col. Roosevelt Likes Sunday School Job

(Left) Col. Theodore Roosevelt who gets a thrill out of being Superintendent of Christ Church Sunday School, Oyster Bay. (Below) Col. Roosevelt with a group of his Sunday School children. At the right of the group is Dr. Harold Pattison, rector of Christ Church, and at the left is Mr. Edgar J. Osborne, assistant superintendent.

THIRTY-FIVE years' attachment to his parish Sunday school at Oyster Bay, N.Y., not only have convinced Colonel Theodore Roosevelt, son of the late President Roosevelt, of the value of such work but that far too few Americans play the part they should in such ventures.

"If for no other reason than my duty to my country," Colonel Roosevelt told *THE SPIRIT OF MISSIONS*, "I would take an active part in Church and civic affairs. One of the tragedies of our times in this country is that so few of our people assume their rightful responsibilities in this category. A democracy depends upon the service of its citizens, yet far too often we find the same citizens are the leaders not only in the Church but civic and community groups such as the Boy and Girl Scouts.

"I am extremely interested in our Church school at Christ Church, Oyster Bay, and have been for thirty-five years. I taught a class of youngsters for many years and have always found the work well worth the time and effort I gave to it."

As superintendent of the Sunday school in his parish, Colonel Roosevelt frequently talks informally to the school on Sunday mornings. On such occasions, he may talk upon events in the day's news, or some

other subject of current interest. Unless business takes him away from home, he is always at Sunday school.

ited Hempstead and Oyster Bay.

In 1704, the Rev. John Thomas was appointed to the parish. He



In summer, when regular sessions of the school are disbanded, a children's service is held and at this Colonel Roosevelt reads the lessons.

Christ Church, Oyster Bay, has ample claim to being "historic" in the church sense. Under Governor Fletcher, the Assembly passed a "ministry act," setting up parishes and providing for their government by vestries and support by taxes. One of these parishes was in Queens County and was called "Hamstead and the adjacent towns and farms." In 1701, the Rev. Messrs. George Keith and John Talbot toured the country for the English Society for the Propagation of the Gospel, looking for desirable fields for Church work. Among other places, they vis-

found a church and rectory in Hempstead but no church building in Oyster Bay. By 1707, he was able to report a church building in Oyster Bay and until the American Revolution, he and his successors had the combined cure as one parish.

During the Revolutionary War, the church in Oyster Bay was used as a barracks and fell into decay. A nucleus of the congregation was maintained, however, and the parish of Christ Church was represented at the first conventions of the Diocese of New York. It was not, however, until 1844, that a new church was consecrated and the Rev. Edwin Harwood became the rector. The Rev. Harold Pattison has been rector of the parish since 1934.

Looking Back--- To Look Forward

by

GRACE LINDLEY

Executive Secretary, The Woman's Auxiliary

(Right) Mrs. Albert Scripps Deacon, president, The Woman's Auxiliary in the Diocese of West Missouri, who will be hostess to the 1940 Triennial of the Auxiliary.



JUST a year from now the Triennial Meeting of the Woman's Auxiliary to the National Council will take place. The beginning of the final year of the triennium is a time for taking stock.

In October, 1937, 469 delegates pledged the women of the Church to large undertakings. Looking ahead then three years seemed a fairly long time in which to carry out those undertakings. With only a year left two realizations become vivid: first, that many of the pledges made at Cincinnati will require much more than a triennium for their accomplishment, and second, that even if a triennium-worth of them is to be carried out work must be speeded up.

The Triennial felt the influence of the great conferences of Oxford and Edinburgh and since then the influence of another great conference, Madras, should be making itself felt. For such a time as this there could be no more important endeavor than that adopted at the Triennial of 1937—to deepen and extend fellowship in faith and work. Work on those lines did not begin at the Triennial; it was recorded that even before that time there had been “certain significant advances both in thought and action” such as “a growing understanding in race relations,” “an increasing awareness of responsibility in social and economic life,” a belief that the Woman's Auxiliary had been “a unifying force in a period characterized by mounting class consciousness,” “a new realization of individual responsibility to work for world peace,” a “slow but steady advance in coöperation in parish and diocesan life,” and

“a genuine seeking for a deeper spiritual experience in worship, both personal and corporate.”

But at the same time the Triennial admitted that there had been failures due to unwillingness “to pay the price for complete fellowship as members of Christ's family.” In its desire “to move out into new fields of more generous living, more disciplined thinking, more adventurous praying” the Triennial turned to the future to consider what might be done along six lines: evangelism, Christian unity and coöperation, war and peace, social and economic life, service and personnel, and Church and State.

Under evangelism it suggested that the women of the Church should study their baptismal and confirmation vows and rededicate themselves to the service of Christ and His Church, that they should witness “in family life, among friends and people with whom they associate,” and that they should study the missionary program of the Church. Under the same heading, it was asked what was being done in parishes and dioceses for the budget of the general Church, to what extent financial support was a measure of faith in Jesus Christ, how the Supply Department and the United Thank Offering were used to develop fellowship, whether the program of religious education was vital enough to interest all the women in the parish, and the devotional life real enough to sustain that interest.

When Christian unity and coöperation were considered it was with suggestions for coöperating with all organizations in the parish, especially the Girls' Friendly Society and the

Young People's Fellowship. Outside the parish there was to be coöperation with other Christian groups, especially in the World Day of Prayer, community services of worship, the study of Christian unity, sharing in community enterprises, a sense of responsibility for approaches to unity in colleges and universities, and all this with at the same time a “proper understanding and appreciation of the teachings of our own Church and the contribution it has to offer to the ecumenical Church.”

Under the consideration of war and peace the duty of Christian women to work for peace individually and in groups was stressed, from the duty to strive for “peace in the heart” to a concern for the world, “which concern will show itself in individual and

(Continued on page 32)

It Works. The Rev. James Carman, rector, Church of the Ascension, Pueblo, Colo., is so enthusiastic about the new *SPIRIT OF MISSIONS* he determined to get a goodly percentage of his families reading it. The plan which he devised and which worked was this: he spoke of the magazine on two or three preliminary Sundays. Then, on the appointed day, gave a missionary sermon after which ushers were called to the chancel steps and given subscription cards. These were passed out to the entire congregation, with pencils. Then the ushers proceeded with the regular offering and the subscription cards were placed on the offering plates. Sixty-eight signed up at this service! More than one-fourth of Mr. Carman's parish of some 200 families now receives the Church's official national magazine.



Chippewa Maiden

Melinda Spears, Chippewa girl typical of the Indians among whom the Church carries on an important work in the Diocese of Duluth, Northern Minnesota. She herself is a Christian and not an unusual type of Chippewa

Photo copyright by
Hakkerup Studio

Chippewas Must Learn Alibis From Whites

THEY ADOPT NEW PROGRAM OF EVANGELISM

OJIBWA WAH-WIN-DAH-MA-GAWINI
MAZIN-EGONZ

Kishemanido widokawid nin ga-iji nasine Anamiawigomgong, gaye nin gabidawa Jesus Christ ne-je-ah-nish-nah-ban, gaye nin gamigiwe ahzow-wabikonz enduso anamiageship widokaman iu anamiawin ge-onji-shawendagoziawad bekan-nizjig tib-ishko nin ga-iji-shawendagoiian.

Nin dishinikazowin

Here is the literal translation of the above, which is the form of pledge card adopted recently by Chippewa Indians of the Diocese of Duluth, Minn.:

CHIPPEWA PLEDGE LITTLE PAPER

Merciful God helping me I will go

often to Church and I will bring to Jesus Christ my fellow Indians and I will give little yellow metal every week helping the Church in order will be blessed others as I have been blessed.

My Name

The adoption of this pledge card marks a new step forward in the history of the Church's work among the Chippewas, according to the Rt. Rev. Benjamin T. Kemerer, Bishop of Duluth. For it is part of a program of evangelism laid out by the recent Indian convocation. The program includes house-to-house visitations, the distribution of sacred pictures,

group instruction of enquirers and preaching and teaching missions. A mimeographed paper, both in English and Chippewa, will be distributed monthly.

The Indians adopted vacant missions at Red Lake and Redby, Minn., as their particular responsibilities. They will pay the salary of a resident missionary at these stations. One-third of their gifts will be retained for local expenses; the balance will go for their missionary objectives.

In connection with the pledge card, it is interesting to note that there is no equivalent in the Chippewa language for "if possible" or "do all I can." He must learn English to be able to express an alibi or to qualify a promise.

THE SPIRIT OF MISSIONS

Young Americans Turn To Church in Japan

QUIT BUSINESS TO JOIN UNIVERSITY STAFF

THE striking story of how in recent months four young businessmen located in Tokyo—three American and one English—have given up promising business careers to become missionary teachers in St. Paul's University, is told by Paul Rusch, a member of the university faculty.

When it is considered that the university asks its faculty members to give full-time and pays something under \$20 a week for salary, the action of these four young men is the more striking.

They are: David McAlpin Pyle of New York, graduate of Princeton, who went to Japan to begin a diplomatic career; Warren Nuenzenmeyer,

graduate of University of Kansas, who has been on the faculty of the American School in Japan three years; Vincent Canzoneri, Rollins College, who went to Japan three years ago on a fellowship to explore Japanese music, and J. Hamish Sutcliffe, the young Englishman, who went to Japan with a banking corporation.

Close associations with missionaries and a house party at the newly established Camp Seisen Ryo were deciding factors in the decision of these young men to give their lives to work for the Church. The three Americans have been admitted into the St. Paul's University chapters of the

Brotherhood of St. Andrew and are chapter councilors.

More than thirty college men at St. Paul's have been baptized since spring and twenty-seven were confirmed.

Another significant incident connected with St. Paul's University is the recent confirmation of a young man, a Baptist, who was graduated two years ago. He decided his community, a suburb of Tokyo, needed a church; organized a Bible class in his own home and eventually presented seven young people to the University chapel for baptism. All seven, together with the young man who prepared them, were later confirmed by Bishop Reifsnider.

Serves Church in China for Fifty Years

Francis Lushington Norris is one of China's most distinguished Christian leaders. An English missionary in China for fifty years, he has been Bishop of North China for twenty-five years and Presiding Bishop of the Chinese Church (Sheng Kung Hui) since 1931. He lives in Peiping.

After half a century of life in China it is not to be wondered at that he

takes even present disasters in a calm spirit however deeply they may distress him. His patience is only surpassed by his humor. He has lately returned from a fortnight's tour of visitations when he confirmed nearly 200 people. Besides many hours of train journeys he traveled 150 miles by Chinese cart, which is no luxury.

Every possible kind of religious group was represented among those

who came to congratulate him on his 25th anniversary as bishop, Eastern Orthodox, Roman Catholic, Salvation Army, Methodist, Presbyterian, Congregational, and people from educational centers and from the British Embassy. The chief speech was made by a Chinese layman, former university chancellor, who became connected with the Church the same year Dr. Norris became bishop.

Another 100 Percenter

St. John's Church, Olympia, Wash., is another 100 per cent parish when it comes to all vestrymen receiving *THE SPIRIT OF MISSIONS*. The Rev. Elmer B. Christie, rector of St. John's until last May, saw to it that all his vestrymen were subscribers before he left the parish. The present rector is the Rev. Thomas E. Jessett.

(Right) Christ Church, Nara,
Diocese of Kyoto, Japan



Country

A PHILOSOPHY of helping people out of trouble; getting people back on their feet—that is the philosophy which has guided the Rev. George B. Gilbert through forty-two years of distinguished service to the people of Central Connecticut and which recently brought him the title of “Typical Country Parson” of the whole United States.

This latter distinction—over which he doesn’t brag a bit—has stirred an interest in Hollywood and brought inquiries from England for publication rights of a 90,000-word book which Parson Gilbert is writing. The book will be published serially in *The Christian Herald*, which sponsored the competition for the typical rural parson in conjunction with Harper & Brothers. This firm will publish Mr. Gilbert’s book.

From walking to riding a bicycle, to driving a horse and buggy, and finally an automobile; from cutting hair to serving in the State Legislature; from writing a column of homely philosophy for a newspaper to taking care of mothers in distress; from farming broad acres of Connecticut land to preaching upon the latest murder or war—these are some of



Pix Photo

PREACHING a homy philosophy of life is the Rev. George B. Gilbert (above) to country and small-town folk of Connecticut. The European War or the latest murder scandal may be subjects of his talks. When he gets through preaching, he goes out on the lawn or into the parish house and “fixes” something to eat for his congregation. A faithful helper in all his work through forty and more years has been Mrs. Gilbert. She cooked and played the organ and led the singing. At the right, Mr. and Mrs. Gilbert are shown in a happy chat on the lawn of their spacious farm. Mr. Gilbert is now engaged in writing the story of years of service as the “Typical Country Parson.”



THE SPIRIT OF MISSIONS

Parson Just 'Helps Folks'

the things in which Parson Gilbert has indulged.

A few days before Parson Gilbert told *THE SPIRIT OF MISSIONS* some of his experiences, he took time out just before the Sunday service to cut the hair of one of his choir boys. "He looked so terrible I just had to cut his hair," said the country parson, and as a result he barely got in the procession as it went into the church. Cutting hair is just one of the kindnesses for which Mr. Gilbert is known over 100 square miles of territory. It's a minor kindness, too. Among the more important kindnesses for which he is well known are the times he has stood the expense of installing a telephone in the home of an expectant mother, so that the doctor could be called when needed.

A telephone by his bedside permits his friends and parishioners to reach Parson Gilbert at any time of day or

night. Calls at two and three in the morning are not at all uncommon.

Asked for the secret of his success as a rural parson, Mr. Gilbert smiled and said: "Just helping folks." While he is a friend of all, he is especially a friend to those in distress or need. He tries to rehabilitate them and was doing so long before current rehabilitation methods were thought of. He helps all, including Jews, Roman Catholics, and those of no church.

For many years he regularly visited nine country day schools, told the pupils Bible stories, taught them hymns, showed them motion picture slides. The Sunday school is all right, he says, but it isn't enough; the parson must be in touch with his children and adults much more often. And he is in touch with literally dozens of them, every day.

Three rural churches are in his charge: Emmanuel, Killingworth;

Epiphany, Durham; and St. James', Haddam. Attendants come many miles to his services and usually he has "something to eat" afterward.

Frequently he has taken persons in trouble into his home to live, including jailbirds. He has a swimming pool on his farm for the kids; raises flowers; tinkers with the farm machinery and generally keeps busy from early morning to late at night. His whole family has stood by him in his vast activities. For many years Mrs. Gilbert did all the cooking, for "company" and family; played the organ at services and led the singing. Now a son, Shelley, is the organist. Another son, Henry Closson, is a violinist and plays for his father's services.

A third son, George B., Jr., is following in his father's footsteps; he is a missionary with four stations, located at Pipestone, Minn.

Intimate glimpses of Parson Gilbert are shown below. At the lower right, the photographer caught Mr. Gilbert calling on an old friend, out in a field. Note the pitchfork in the old man's hand and the happy look on his face. Directly below is a common scene with Mr. Gilbert: an automobile full of children. He brings them to the church and takes them home afterward if necessary. The swimming and wading pool for children and a typical picnic group after Sunday services are shown at the bottom. Mr. Gilbert can be seen at the extreme right, nearest the camera.





A TOWERED CITY SET WITHIN A WOOD

(Left) Beautiful Breslin Tower of the University of the South library from which bells peal out the hours of day and night. (Below) The University choir, made up of students.



Sewanee

HIGH up on a plateau of the Cumberland Mountains in southeastern Tennessee, amid 10,000 acres of forest and foliage, stands one of the Church's great educational institutions—Sewanee.

A name to conjure with in Church educational history is Sewanee, located in one of the most beautiful settings of any college or university in the country.

Officially known as the University of the South, Sewanee has for more than eighty years served youth of the South in particular and the country as a whole. It was founded and chartered in 1857 by twenty-two dioceses of southern States. It is owned and operated still by these dioceses, which elect its board of trustees. Prime mover in the starting of the university was Bishop Leonidas Polk of Louisiana.

A substantial endowment had been secured and the cornerstone of the central building laid when the Civil War put an abrupt stop to all opera-

tions. At the close of the war, nothing remained of the university except its domain and written charter. In 1868, under the leadership of Bishop Quintard, the university was put in operation on a small scale with a college of arts and sciences and a preparatory school, now Sewanee Military Academy. The theological school was organized in 1878.

"Mother of Godliness, discipline, and freedom" is the ideal which Sewanee has set for itself. For many years, the guiding light of the University, especially during the difficult early depression years, was Benjamin F. Finney, LL.D., who is now vice-chancellor emeritus. Alexander Guerry, B.A., D.C.L., is now vice-chancellor and president of the corporation. Warren Kearny, D.C.L., prominent Churchman of New Orleans, is chairman of the board of regents. Other members of the board of regents are: Bishop Mikell, Atlanta; Dr. Guerry; Bishop Juhan, Florida; Bishop Maxon, Tennessee;



Bishop Clingman, Kentucky; Bishop Mitchell, Arkansas; the Rev. Thomas N. Carruthers, Nashville; the Rev. Dr. Charles W. Sheerin, vice-president of the National Council; L. Kemper Williams, New Orleans; Frank H. Gailor, Memphis; Joseph E. Hart, York, S.C.; Wm. E. Baldwin, Cleveland; and Charles E. Thomas, Indianapolis, secretary.

Many attractive spots can be found on the Sewanee campus. Above is one, showing a trio of students under the archway of Walsh Hall. Football is one of the main sports of the Sewanee athletic program. Below is caught a Sewanee team in action on Hardee Field





“Praying Together”



THREE-YEAR-OLD Nancy (left) is taking a lesson in praying from John the Baptist (figure at right). When Nancy's mother entered the room she discovered the child had taken the figure from its shelf, placed it reverently on a doily on the floor and was kneeling beside it in prayer. When Nancy became aware of her mother's presence she explained simply: "We're praying together." First prize in this month's SPIRIT OF MISSIONS photo contest goes to Nancy. Photo submitted by Mrs. Charles C. Gray, Shelburne Falls, Mass.

Equally unusual is the photo below (right), to which goes second prize. Submitted by William Palmer, Jr., Chattanooga, Tenn., the photo shows a campfire at Camp Gailor-Maxon, Tenn. No light except that of the fire was used to get the photo. The group around the fire can be seen dimly.

Third prize this month goes to Mrs. Richard Almstedt of Louisville, Ky., for her photo, "The Cloister," shown below left.

Many interesting and unusual photos continue to come to THE SPIRIT OF MISSIONS each month, from all parts of the world. All are welcome. This magazine each month offers three cash prizes, five, three, and two dollars each, for the best photos of any sort submitted. Photos are desired for the editorial pages also and nominal sums will be paid for any published. Send your photos to: Photo Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N.Y. All photos submitted become the property of this magazine. Watch for next month's winners.





Architect's Drawing of the Fort Valley College Center

Fort Valley College Center Is Started

\$45,000 PLANT UNDER CONSTRUCTION FOR WORK

A NEW College Center at the Fort Valley Normal and Industrial School, Fort Valley, Georgia, is being launched this fall by the American Church Institute for Negroes. Announcement of the starting of construction work on a \$45,000 plant for the Center is made by Dr. Robert W. Patton, director of the Institute.

The physical units of the College Center are a beautiful chapel, rectory, and large commons room. These are connected by a corridor and covered passageway. Rector's study, robing room, and other facilities are provided by the plant. The effect from a distance will be that of one large building, so constructed as to harmonize with the College buildings. The Center is located on a three-acre tract of land, advantageously situated in relation to the rest of the campus.

The Chapel is designed to accommodate about 150 worshipers and can be enlarged should developments in the student work require. The Commons Room is designed for assemblies of students and of the people of the community and country residents, both for social purposes and for lectures. Kitchen facilities are provided for in it.

The development of this College Center marks a new venture on the part of the American Church Institute. After long and earnest consid-

eration, the Board of Trustees of the Fort Valley Normal and Industrial School, one of the schools of the Institute, and the Institute board, decided to transfer the institution to the Board of Regents of the State of Georgia. It was understood from the beginning that the Church would continue its spiritual activities there.

The first condition therefore of the plan now being effected was that in turning over to the State a property in which the Church had invested more than three-quarters of a million dollars, adequate land and so far as possible financial assistance should be granted with which to construct a Church enterprise contiguous to the college. The Julius Rosenwald Fund granted the Board of Regents a large appropriation from which the Institute received \$15,000. The Institute itself is providing an additional \$30,000 to construct the new buildings.

Ground for the new center was broken on Sept. 15 and construction work is now well under way. The Fort Valley College Center, as the new work will be known, will be governed under charter as a corporation of the State of Georgia, empowered to receive and disburse funds for the purposes authorized. The Board of Trustees of the Center will be composed of representatives of the two

dioceses in Georgia, including the bishops, of the American Church Institute for Negroes, and such other members as the board may elect.

The work of the Center will be supported by the Institute, the two dioceses in Georgia, and by contributions of those who in the past have contributed to the Fort Valley Normal and Industrial School.

Dr. Patton expressed the belief that this new program marks a definite advance in the Church's mission to the Negroes of the South.

The Heart of Religion

It should be evident that missionary enterprise is quite as much the laity's enterprise and responsibility as it is of any member of the National Council or of any missionary in the field. All of us are equally charged with the building of God's Kingdom. The missionary enterprise is not something extra which you can believe in or not. It is the very essence of love; it is at the very heart of the Gospel.—*The Rt. Rev. William Appleton Lawrence, D.D., Bishop of Western Massachusetts.*



"China's Agony"--Nothing Less

MISSIONARY NEWS FROM AFAR

by
JOHN W. WOOD

(Left) Chinese mother and child, refugees.
Note a spot of light on the child's face.

China's Agony "China's Agony"—it is nothing less than that. Read the account of the bombing of Chungking in this issue. Even that is not the whole story. Here is the experience of another foreign worker: "I passed through one endless line of human suffering. It is difficult to describe living conditions of refugees. No words in any language are adequate. There is no temple without masses of refugees sleeping on stone floors, on boards, benches, tables, or altars, wherever there is an inch of space. Everywhere the sick lying in bundles of rags. To my unutterable misery, mothers with diseased babies in their arms fell on their knees before me, crying and asking for medicinal care."

Admiral Yarnell Praises Missionaries The name of Admiral Harry E. Yarnell, commander-in-chief of the American naval forces on the Asiatic station has appeared frequently in the press dispatches from China. Having reached the retiring age the Admiral is leaving China. At a farewell reception given to him in Shanghai he spoke with admiration of the way in which "hospitals have been maintained for the sick, schools and colleges have been carried on in strange cities and makeshift buildings, when the original buildings have been destroyed or occupied. Refugee camps have saved thousands of lives and all who are familiar with the history of these camps know the real danger experienced by those who have maintained them. Our Red Cross has been active all over China.

"Our missionaries have remained at their posts in the face of dangers that in many cases have been appalling and have rendered humanitarian service on a scale that has been little realized here or at home. And through it all, our business community has carried on, refusing to be dis-

couraged, tightening their belts as necessary and hoping for better days that will surely come."

* * *

Colleges Hold Joint Exercises For the second consecutive year, joint commencement exercises of six Christian colleges in East China were held in the Grand Theater, Shanghai. Normally only two of these colleges are located in Shanghai but due to the present conditions all six are carrying on their work in rented quarters in the city. The graduating classes totaled 492 young men and women. The audience of 2,000 people included many distinguished members of the Chinese and foreign community. The Rev. F. L. Hawks Pott, D.D., president of St. John's University, presided and awarded the degrees.

* * *

China Work Goes On In spite of military occupation, great crowds of refugees, and many other unpleasant conditions, the Church's work in the City of Hankow goes on. Bishop Gilman recently visited the Church of St. John the Baptist, of which the Rev. M. S. K. Ling is the Chinese pastor. St. John's is an almost self-supporting congregation. When the time came for the offering, the two wardens passed the alms basins with a great red paper attached on which was written for the information of the members of the congregation: "This offering is for the Endowment Fund of the parish of St. John the Baptist." Before the end of the service it was announced that the congregation had that morning made an offering of more than \$400 Chinese currency. This added to that already in hand means that the Endowment Fund has passed the \$6,000 C.C. mark.

* * *

Why Missions? is a perennial question in the minds of many people. One of the briefest and best answers to that question is a small pamphlet written by the Rev. Edmund L. Souder in a series known as *New Tracts for New Times*, published by the Morehouse Company. As an indication of the fact that the Christian Gospel makes its appeal to people of many different types, the author tells his readers that in the City of Hankow, the mayor is a member of St. Paul's Cathedral parish. The wife of the

provincial governor is a devout Christian and her husband comes at times to our Church services. The provincial commissioner of education is also known as a follower of Christ. Most people by this time know that General Chiang Kai-shek and his able wife are devout Christians.

These personal references help to drive home the concluding words of this twelve-page pamphlet: "The world-wide activities of Christian missions are the most constructive force at work in building a human society which, because it seeks to fulfill the divine purpose and give glory to God on High, will discover therein peace and a new life on earth." The pamphlet may be secured from the Book Store of the Church Missions House. It is a generous ten cents worth.

* * *

College Buildings House Refugees Mr. John L. Coe of Central China College faculty was retained by Bishop Gilman in Wuchang when the college moved to Southwest China, in order to care for the property and do anything that could be done for the Chinese refugees who swarmed into the grounds. There are still almost 1,000 refugees on the compound, living chiefly in the Gate School buildings and in St. Paul's Hostel and Ingle Hall. An effort is being made to give some industrial and agricultural training to these unfortunates.

* * *

Offerings in Kind Even after forty years of nurturing care by the United States, there are still parts of the Philippines where money as a medium of exchange is almost entirely unknown. Therefore, offerings in church are often offerings in kind. Igorot Church people will give labor in leveling land or erecting buildings. They will bring rice or chickens or eggs for the offering. Sometimes these can be sold before the actual offering is made. Easter School in Baguio is largely supported by the weaving industry carried on by some of the students and graduates. A smaller, more modest enterprise known as Igorot Industries in Sagada has paid almost the entire cost of maintaining a day school in the *ili* of Bila, tucked away in the mountains, some six or seven miles from Sagada.

THE SPIRIT OF MISSIONS

Buddhist, Baptist Worship at St. Stephen's, Manila

BUDDHIST and Baptist, Episcopalian and Mohammedan work, study, and worship side by side in one of the Church's interesting works for Chinese in Manila, P.I. This work at St. Stephen's Church, Manila, has been brought to the fore by the recent completion of a new school. It will accommodate 500 children and is the result of many years of educational effort by a conscientious staff.

The new school, located in another part of the city from the old, is a memorial to Elizabeth Holbrow Studley, the school's founder. With the help of a devoted group of Chinese and American co-workers, she built up the school from a small kindergarten class to a complete elementary school; later a high school in both Chinese and American, was added while Miss Dorothy Latham was principal.

The new school will receive any Chinese girls and boys up to the age of ten without regard to religious



(Above) A group of Chinese girls at St. Stephen's Church, Manila, where the Church carries on an important work in their behalf.

affiliation. A number of the present teachers in the school are graduates of St. Stephen's. The teachers give their Sundays to teaching in the Sunday school and singing in the choir. This is noteworthy when one realizes the liberal requirements for entrance.

Each class in the school offers a practical study in comparative religion. Buddhists and Baptists sit side by side along with Mohammedans and Episcopalians. Although the sacred teaching and daily Epis-

copal services are voluntary, the attendance is generally 100 per cent. Confirmation classes are only one index of this interesting experiment in unity. Not only do the Chinese of the community highly appreciate the effort of the Church at St. Stephen's, but they show this appreciation by their generous contributions.

The Rev. Henry Mattocks, rector of St. Stephen's, is now in the United States on furlough. Miss Constance B. Bolderston is the principal.

Fort Valley School Becomes Keystone of Negro Education in Georgia

THE BOARD OF TRUSTEES of the Fort Valley Normal and Industrial School of Fort Valley, Georgia, an outstanding school of the American Church Institute for Negroes, has transferred this Institution to the authority of the Board of Regents of the State of Georgia. The transfer is approved by the Board of Trustees of the Institute, its members believing that as the keystone for Negro education in Georgia, with greatly increased support, a future of vast significance for the school is assured.

The spiritual influence of the Church will be perpetuated through an institution to be known as the "Fort Valley College Center," with a Board of Trustees composed of representatives of the Ameri-

can Church Institute for Negroes and of the two Episcopal Dioceses of Georgia. There will be a resident Director and Chaplain, and for his use a Chapel, a Common Room and a Rectory. Facilities now under construction will provide for a staff of trained workers in Religious Education, Christian Social Service and Worship.

Contributions or bequests heretofore made to the Fort Valley Normal and Industrial School should now be designated for the Board of Trustees of the Fort Valley College Center, contributions toward which are earnestly solicited, and should be sent to the American Church Institute for Negroes, 281 Fourth Avenue, New York, N. Y.

ROBERT W. PATTON, DIRECTOR
THE AMERICAN CHURCH INSTITUTE FOR NEGROES



Archdeacon Watson Passes

VETERAN OF 38 YEARS IN THE
LATIN-AMERICAN MISSION FIELD

The Sioux Indian at the left is typical of those who attended the annual Niobrara Convocation on the Crow Creek Reservation, South Dakota, recently. This convocation is always one of the outstanding events of the year for Bishop Blair Roberts and his people. The Church maintains a large work among the Indians of South Dakota.

Death claimed one of the Church's oldest workers in the Latin-American field—the Ven. William Watson. He died after a long illness caused by an automobile accident last December.

Archdeacon Watson spent the last 38 years of his life in the Latin-American mission field. He began with four years of work in Puerto Rico, from 1903 to 1907. His next work was in Mexico, where he was engaged in ministering to English-speaking people in Pueblo and Oaxaca. For two years he was in

charge of St. Andrew's School, Guadalupe, and then, during the trying early revolutionary days, he was rector of San Jose, Mexico City.

From 1914 to 1921 Archdeacon Watson was in charge of the West Indian Negro work at Guantanamo, Cuba. In addition to building a notable congregation he was acting chaplain at the great naval base established by the United States in Guantanamo Bay during the war.

In 1921 at the urgent request of Bishop Aves, the Archdeacon returned

to Mexico as General Missionary and later as Archdeacon of the Federal District, and recently has been in charge at Monterey and Tampico.

For many years Archdeacon Watson made an intensive study of Spanish and Latin-American folk music and hymnology. As a result, he compiled a hymnal of such merit as to receive the commendation of all the Latin-American bishops, students of the Spanish language, and musical authorities. He is survived by a son and a daughter.

A Tour of the Prayer Book

Episcopalians take the Prayer Book too much for granted, speaking glibly about the beauty of its contents but having little accurate knowledge as a basis for their statements. At least so it is said. But it need no longer be true.

The Rev. Vernon McMaster, of the National Council's Department of Christian Education, has issued *A Tour of the Prayer Book* through the Morehouse-Gorham Company, New York. This is a workbook based on the Book of Common Prayer and planned to help young people or adults become so familiar with the contents of the Prayer Book that they will feel quite at home at any of the Church's reg-

ular services, understand their meaning better, and know how to use the Prayer Book on all occasions. The use of the workbook requires the constant handling of the Book of Common Prayer.

A Tour of the Prayer Book may be used by an individual working alone, by a whole family working together under supervision, or by a class in the Church school. The appearance of this workbook in this 150th anniversary year of the Prayer Book is most timely and should contribute to a fuller understanding and wider use of that incomparable book in the years ahead.

"The Story of the Prayer Book"

"The Story of the Prayer Book" is the title of an illustrated booklet issued by the Oxford University Press in commemoration of the 150th Anniversary of the adoption of the Book. Copies are available to churches at one dollar a hundred. If 200 or more are ordered, the name and address of the church will be printed free at the bottom of the first page. This nominal charge covers but a small part of the cost of the 20-page booklet. Copies may be ordered from booksellers or from the Oxford University Press, 114 Fifth Avenue, New York.

Growth in Shanghai In spite of war conditions, the Church in the Missionary District of Shanghai grows steadily. In 1938, the number of baptisms and confirmations was larger than 1937. The total number of baptized Christians, including communicants, is now 11,774. Contributions by Chinese show an increase of about twenty per cent. Total for year in Chinese currency, \$29,881.

+ + +

They work seven days a week, a group of women and girls preparing tobacco in a west China town. A few of them are Christian and attend church even though to do so means a loss of wages for the time off.

+ + +

As a result of the success of the first annual summer training camp for Negro youths, held at Country Life Center, Hancock County, Georgia, President B. F. Hulbert of Georgia State College, has offered land and \$100 in cash toward the establishment of a permanent camp. He proposes that the camp be sponsored by the dioceses of Georgia and Atlanta. Fifty-five Negro young people attended this year's session.

A Friend Will Appreciate This Gift

With this issue of THE SPIRIT OF MISSIONS is being mailed a blank for your convenience in subscribing for a friend or friends. Some friend will thoroughly appreciate your kindness in sending a year's subscription. Do it today.

Indian Girl Braves Mud, Rain for St. Mary's

One windy afternoon the principal of St. Mary's High School for Indian girls, at Springfield, S.D. (the only accredited high school for Indian girls in the United States), received a telephone message from a little town in Nebraska saying that one of the new girls was coming across the river in a rowboat because the ferry was not running.

The Missouri River is never an easy one to cross near Springfield. When the current is running strong, sand bars are shifting, and the wind is blowing the sand in clouds above the water, it is impossible; at such times the most skillful ferryman ignores any signaling from either shore.

Snapshots of the youngest children in the Church school of a Michigan parish are posted on a special bulletin board in the church vestibule, with their names and their parents' names. This introduces the smallest members of the Church family to the rest of the congregation. The parents naturally are delighted.

+ + +

The correct name of the Indian Church is the Church of India, Burma, and Ceylon. The Burma part of it has been accented lately by the ordination of ten men to the priesthood or the diaconate by the English Bishop of Rangoon. Only two belonged to the same race, and some of their racial names sound strange to American ears. There were a European, a Burman, an Indo-Burman, an Anglo-Burman, two Tamils, a Kachin, a Sgaw Karen, a Talaing Karen, and a Chin.

+ + +

England's oldest colony is celebrating the hundredth anniversary of the appointment of its first bishop. In 1839 Aubrey George Spencer was consecrated as Bishop of Newfoundland. A few pioneer clergy had been working in Newfoundland since 1697 and several "royalist" clergy from the American colonies took refuge there after 1776. The Rt. Rev. Wm. C. White has been bishop since 1918, with a coadjutor now, the Rt. Rev. Philip S. Abraham. Visitations along the deeply indented coastline of the diocese involve difficult journeys, summer or winter. One "parish" is, for distance and physical features, equivalent to a strip of England around Kent and another strip across the channel on the French shore.

But this girl was so anxious not to lose her coveted chance at St. Mary's that she had started across the river with her grandmother, both of them rowing. The principal and some of the girls went to the landing and waited four hours. Then, hoping that the little boat had gone back to the Nebraska shore, they went home. A torrential rain followed.

Late that night there appeared a bedraggled little figure lugging a heavy suitcase. It was the would-be student who had managed to get to shore three miles from the school, long after dark, and had walked through the pouring rain on the muddy road, to arrive safely, happy that she had not lost her chance at St. Mary's.

Insurance on Church Property

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION, an affiliate of The Church Pension Fund, offers its facilities exclusively to churches and other institutions of the Church. Since its incorporation in 1929, the growth of its insurance in force has been as follows:

1929	\$ 4,569,469
1930	19,266,953
1931	31,582,357
1932	44,052,395
1933	55,251,189
1934	64,481,892
1935	71,630,161
1936	77,611,542
1937	81,337,470
1938	85,191,100
1939 (7 months)	88,282,542

Aside from the natural desire of the Church to support an institution organized and maintained solely for its benefit, this steady growth in the amount of insurance in force has resulted from the substantial savings afforded by the Corporation through this plan of operation.

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There's Hope in Hope, N. J.

QUAINT CHURCH IS NOW 100
YEARS OLD • HAS HISTORIC ORGAN

Presented by Queen Anne to Trinity Church, New York, the historic organ shown at the left has been in St. Luke's Church, Hope, N. J. Below is the unique spiral stairs in front of the vestibule of the church

Among the hills of Warren County in the Diocese of Newark, N.J., several miles from the nearest railroad, is the little Moravian village of Hope. Here on Oct. 12, the Rt. Rev. Benjamin M. Washburn, Bishop of Newark, will officiate at a service commemorating the 100th anniversary of the consecration of St. Luke's Church.

For some twenty years before St. Luke's Church was built, Bishop Croes and the rector of Trinity,

Newark, held occasional services in Hope. Then the small but fine gray stone church with box pews, a pulpit high on the east wall above the Holy Table, was erected. Among its treasures is an organ, the tablet on its case recording its presentation by Queen Anne to Trinity Church, New York. No one knows how it came to Hope.

A few years ago, St. Luke's seemed about to die. Then the Warren County Associate Mission began

intensive visiting in the countryside near the tiny village. Now a congregation has once more been gathered together. A woman's guild has been formed. A vested choir sings at the services. The Bishop visited the church recently and confirmed a sizeable class. Through the efforts of the local congregation and the Diocesan Altar Guild, the fabric is being restored. There is hope for Hope—and for every rural area where the Church will seek for lost sheep.

House of Bishops

(Continued from page 13)

gram. The group will assemble on invitation of the Presiding Bishop. The newest member will be the Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop of Chicago, who was consecrated on Sept. 29. Others invited include: Bishops Ludlow, Dagwell, Kroll, Van Dyck, Reinheimer, Clingman, Whittemore, Gardner, Essex, Ziegler, Lawrence, Beal, Atwill, Fenner, Roberts (Shanghai), Wilner, Heron, Brown, Carpenter, Dandridge, Phillips, Tucker (Ohio), Peabody, Block, Mitchell (Arkansas), McKinstry, Kirchhoffer, Blankingship, Burton (Haiti), McClelland, Daniels.

Sessions of the House of Bishops proper will start Wednesday, Nov. 8, at 10 A.M. with a celebration of the

Holy Communion in the Cathedral.

Resignations to be considered at this meeting include those of the Rt. Rev. Herbert H. H. Fox, Bishop of Montana; the Rt. Rev. Herman Page, Bishop of Michigan; and the Rt. Rev. Hayward S. Ablewhite, Bishop of Northern Michigan.

Usually meetings of the House of Bishops end with the adoption of a Pastoral Letter which, by Canon Law, is required to be read in all parishes throughout the Church. The Presiding Bishop has appointed the following committee on the matter: the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago; the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota; the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee; and the Rt. Rev. Frank W. Creighton, Bishop Coadjutor of Michigan.



THE SPIRIT OF MISSIONS

Glebe House

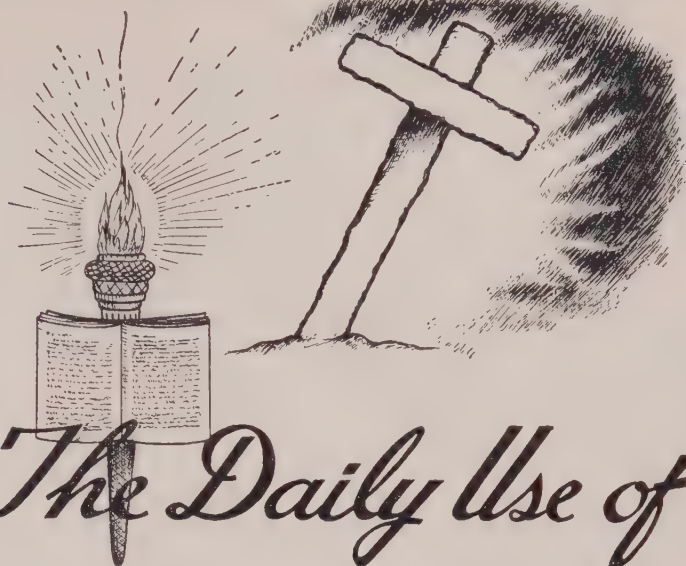
(Continued from page 12)

in 1732 had gone to England for ordination. The story of Bishop Seabury's long wait for consecration in England and his final success in Scotland is well known. Elsewhere in this issue is told something of his part in the fashioning of the Book of Common Prayer.

Glebe House, where he was elected, is an old colonial structure. Architects assign the original house to the latter part of the seventeenth century. About 1750, the large kitchen with its huge fireplace and two other rooms were added. Much of the original paneling is intact. In a closet under the stairway is a sliding panel through which John Marshall used to slip into the cellar when prying Whig enemies appeared.

In 1925, the house, then in bad repair, was taken over by a group of interested churchmen who formed the Seabury Society for the Preservation of the Glebe House. The Rt. Rev. Frederick G. Budlong, D.D., Bishop of Connecticut, is president of the society; the Rev. William A. Beardsley, D.D., vice-president; the Rev. Dr. Clifton H. Brewer, secretary; Miss Mary Curtin Taylor, treasurer. The house has been fully restored and is now filled with fine old colonial furniture. It is open to the public daily.

(Below) The room in Glebe House where Bishop Seabury was elected



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Women Prepare for General Convention

In preparing for the Triennial Meeting of the Woman's Auxiliary which takes place in Kansas City, Diocese of West Missouri, at the time of General Convention in October, 1940, the diocesan executive board of the Auxiliary has been holding its monthly meetings in parishes and missions all over the northern part of the diocese and is now doing the same thing in the southern parishes.

For years past the same little group held its monthly meeting at the same time and place in the city. Occasionally an out-of-town parish might be represented but the small

group of city officers carried most of the work. With the realization of what the Triennial Meeting might mean to all the women of the diocese, however, came the idea of taking the board meetings out into the parishes and missions. The parish branches welcomed the board, some of the rural missions combined to attend a meeting at a central point, and six of the city parishes have acted as hosts.

Results for the women of the diocese have been a wide and intelligent interest in the approaching General Convention and the Triennial, and a willingness to share in the work and

expense involved, a ready response to the 1939 missionary shortage, and an increase in the number of gifts to the United Thank Offering. For the members of the executive board, there has resulted a better understanding of how parishes differ in their ways and means, and a great admiration for the achievements of small branches of the Auxiliary.

The plan of itinerant board meetings may commend itself to the women of other dioceses. The officers do go about together, in some dioceses, presenting the program of the Auxiliary as a unit.

Looking Back to Look Forward

(Continued from page 17)

corporate prayer for peace," "refusal to believe or repeat unfounded reports against other nations and races, coöperation with agencies for peace education, and coöperation in community plans for peace programs in churches, clubs, and schools."

Under social and economic life questions were raised on housing conditions, slums, crime, child labor, investments, labor movements, class tensions, venereal diseases, and freedom of speech.

Under service and personnel, a three-fold responsibility was recognized: one's own service, recruiting workers, and coöperating with those in the field at home or abroad, and in connection with the last the whole question of training, salary, care, and pension.

Under Church and state responsibility both to coöperate with the state by being good citizens, and as Christians to always remember that the Cross is above the Flag was stressed as was the necessity to do everything to "preserve our priceless liberties," consecrating them "to the Christian ideal." Under this heading too was included our duty toward "those, Christians and non-Christians, who are victims of cruelty and oppression."

Besides these undertakings presented through the Committee on Findings and Plans, certain resolutions

emphasizing specific points were also adopted. They indicated concern about war and peace, the relation of the Auxiliary to young people and children and action on financial matters. Under the first the following points were made: belief that war is the negation of all that Christianity stands for, that economic tension is the underlying cause of war, that the Church should encourage peace education, that military training in Church schools and colleges is contrary to the spirit of Christ, and that all Christians should share in a unity of intercession for peace.

Under the resolutions on youth, the women of the Church were urged to understand better the methods of the Department of Religious Education and the program of the Girls' Friendly Society, and to appoint, wherever feasible, a liaison officer to work with youth organizations furthering activity and coöperation in the mission of the Church.

Under financial matters points considered were "a fair division of funds between the diocese and the National Council," efforts for the success of the Every Member Canvass, the practice of tithing or larger proportionate giving, the choice of money or clothing in the Supply Department, and a distribution of the United Thank Offering which would add to that formerly in use items for equipment

and repair and a definite amount for new appointments.

The foregoing is a review of the pledges made at the last Triennial. There was once a professor who said that the way to learn French in ten lessons was to divide the French language into ten equal parts and learn one part at each lesson. How satisfactory it would be if two-thirds of these undertakings entered upon in October, 1937, could have been carried out in the first two years of the triennium! Since that has not happened, the year now beginning must be the best of the three. Does it sound too much like pointing the moral to urge every woman who reads this article to turn the statements in it into questions to be dealt with during the twelve months ahead—What shall I do? What shall our group do? Surely it is not too late to answer the question asked at the Triennial: "Here is our world—what can and must we do?" with the same answer given there: "We resolve to go forward to unity, in a fellowship based on our knowledge and love of God and His children."

For this triennium two-thirds of the time in which to carry out that resolve is gone. How far have the women gone in those two years? There is still a third of the time. How far will the women of the Church go in this year?

RECENT BOOKS WORTH READING

Books listed here may be purchased at the prices noted through the National Council Book Store, 281 Fourth Avenue, New York, or they may be borrowed from the National Council Library, 281 Fourth Avenue, New York. Books are sent to borrowers by mail for periods of two weeks, plus time in transit. The Library pays carriage charges both ways; the borrower pays a nominal fee of ten cents for each book borrowed.

Christian Attitudes to War and Peace by T. S. K. Scott-Craig. New York, Scribner's, \$1.75. A scholarly, fair-minded discussion of the tendencies as found in the sayings of Jesus, Augustine, Luther, supplemented with a report on the best that has been written since the World War and the institution of the League of Nations.

Christianity and Economics by Sir Josiah Stamp. New York, Macmillan, \$2. A director of the Bank of England discusses the question of whether we would have a more just world if the principles governing the distribution of wealth were derived from Christ's teaching and, if so, how far we still have to go to bring this about.

A Working Faith for the World by Hugh Vernon White. New York, Harpers, \$2. The expression of an American outlook on the whole missionary enterprise. It deserves wide reading by all interested in missions and the development of a world faith.

This Holy Fellowship: Thoughts on the Holy Communion by Canon Peter Green. New York, Longmans-Green, \$1.40. A book of instruction about the Holy Communion, written in simple language and making no attempt to avoid theological questions.

Symbolism and Belief by Edwyn Bevan. New York, Macmillan, \$5. A thoughtful analysis of the elements in our conceptions of God which correspond with Reality and the symbolical ideas by which religion represents what lies outside the range of the sensible world.

Children's Worship in the Church School by Jeanette E. Perkins. New York, Harpers, \$2. A guide to building worship programs and a source book of songs, prayers, poems, stories, and litanies.

Comrades Round the World: Christian Youth in Action by S. Franklin Mack. New York, Friendship Press, \$1. A book to help American young people to see the Church as strong and alive all over the world and to acquaint them with the thoughts of Christians in other lands upon the problems of today.

Babies Are Human Beings by C. Anderson Aldrich and Mary M. Aldrich. New York, Macmillan, \$1.75. An appreciation of the personality of the baby—what he is like, how he develops, what he is trying to do, and how his parents can help him to develop his own growing capabilities. (Awarded the *Parents' Magazine* Medal for the year's best book for parents.)

The Secrets of Happiness by the Bishop of London, the Rt. Rev. A. F. Winnington-Ingram, D.D. New York, Longmans, Green, \$1.25. The Bishop has examined the secrets underlying the fifty years of his happy work in London and has expressed his conclusions in this book.

Biography of the Unborn: The First IX Months by Margaret Shea Gilbert. Baltimore, Williams and Wilkins, \$1.75. An understandable, readable account of the development of man before birth. Of interest to everyone as an intimate picture of a period in his life which he cannot consciously remember.

Personalities of the Old Testament by Fleming James. New York, Scribner's, \$3. An interpretation of a number of important Old Testament characters—including, Moses, David, Deborah, Solomon—recreated in imagination and in the light of modern knowledge. Demonstrates that it is on the power of its personalities that the spiritual vitality of the Old Testament depends.

The Revolution of Nihilism: Warning to the West by Hermann Rauschning. New York, Longmans, Green, \$3. An exiled former leader of the National Socialist Party in Germany describes the Nazi movement as a destructive attempt to wipe out self-determination, a force which knows no frontiers and is therefore the concern of every American as well as every European.

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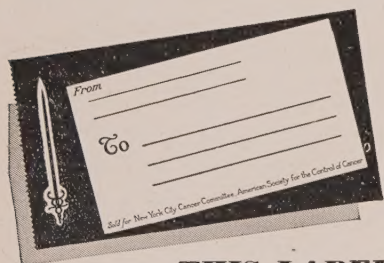
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With the reputation of being a terror in her community, a woman was admitted to the Virginia State Industrial Farm, and after six weeks there she asked for a Bible. "We had a Bible in our house," she said, "but it was always kept in the bottom of my grandmother's trunk." She was given one, formed the habit of daily reading, and finally went home to make a good parole. Deaconess Anne Ursula Tucker is assistant superintendent of this state institution. She teaches a Bible class among the women.

✦ ✦ ✦

An extremely simple but effective method

to interest the congregation in the work of the parish, diocese, and whole work of the Church is reported by a visitor to Grace Church, Chadron, Nebraska. At a parish meeting the Rev. F. W. McNeil, rector, wrote on the blackboard a list of pieces of work to be done, staff, music, light, heat, diocesan obligations, missionary opportunities, all written down without a dollar mark anywhere. Each one was discussed as it was listed. Then, when the whole picture was clear in terms of people and work and accomplishments, he went back and wrote after each the amount needed.

Death From the Air

(Continued from page 15)

which would be capable of that much just because I stepped into the light with a white shirt on, or spoke to someone, even in a dugout.

I wish I could bring to others some feeling of what this life is. But I cannot even feel it myself a few days after it has passed. Such tension, if it persisted, would be the end of us, so it is just as well we cannot. An air alarm even when no planes come is the most demoralizing thing I know. We often get advance notice through those in government offices: "Sixty planes have just passed Ichang," is the most frequent. Then short of something that must be done and that forces your attention it is practically impossible to put your mind on anything. No use to start anything for it may be bombed or burned within an hour and when these alarms begin early, as they often do, and continue at intervals throughout the day, it is most disconcerting.

A bomb does not have to hit one to do a great deal of damage. We have had bombs on all sides of us here in this house and every ceiling has plaster down and doors and windows have been blown away and replaced. We have not replaced the

plaster. The very sad fact becomes more and more evident, that planes can do about as they please with very little danger to themselves and get away. Of course bombings bring diminishing returns. The relief is better organized. Fire lanes have been ruthlessly opened by soldier labor corps all over the city and it is surprising how many bombs are duds or fall in previously burned or bombed spots. People are also learning the importance of getting into the ground or out of the city.

Immediately after the first raids the Christians organized a relief organization. About eighty stone masons, carpenters, and carriers were hired and kept at the Y.M.C.A. for training. Now when an alarm comes runners are sent to different parts of the city to come in and report where help is needed and these in squads rush out to dig people out of the ruins. They are paid bonuses on persons they rescue, less on bodies retrieved. The burial of the dead is done very effectively by the Red Swastika Society.

We also open up our chapels to take in those who have no place to go and we help them to get transportation to other places. It is estimated that 300,000 have moved out of the city, but when one sees the crowds that remain here it is hard to believe.

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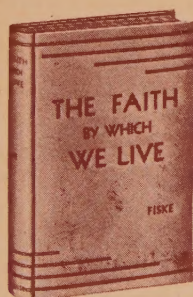
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